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A Short CATECHISME,
wherein are briefly handled
the fundamentall Principles
of Christian Religion.

Needfull to be learned by all Chri-
stians before they be admitted
to the Lords Table.

Wherunto are added sundry Prayers.

The eighth Edition, corrected and in-
larged by WILLIAM GOUGE.

HEB 5. 12.

*When for the time ye ought to be teachers, ye have need
again that one teach you which be the first Prin-
ciples of the Oracles of God.*




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To the Christian Reader.

 Am not ignorant that thorow the good gift of the grace of God given to many faithfull Ministers before my time, sufficient formes of Catechismes have bin published; so as there was no need of publishing this little forme which followeth. The Lord knoweth how far it was from my purpose to send it to the open view of the world. The occasion of first publishing it was this. When I used to Catechize the youth of my Parish, the Minister which was assistant to me in my place, copied out from time to time the heads of such points as I propounded to those whom I examined, and at length brought them to this forme. These heads were given forth before hand to such as were to answer, that they might know whereabout they should be examined. Many other questions were out of them deducted, but these layd downe as the groundworke of all. By this meanes the **PRINTER** got a copy of them, and published them once and againe before I yeilded to father them. At the third impression, I was moved to review the forenamed, and to acknowledge it to be mine; which I doe not in any conceit of adding more than hath been before set downe in other Catechismes, but rather to testifie mine owne Faith & consent to the doctrine long taught and received in this Church. Howsoever, I thinke it very requisite that there were one compleat approved Catechism to be used in all Churches yet I finde that in all ages of the Church, God hath stirred up many of his servants to publish

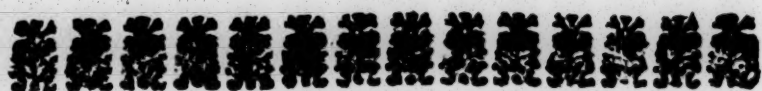
To the Christian Religion.

severall formes, all agreeing in the substance : and I observe among many other, these two good uses, to arise from thence : First, That the Doctrine of the Gospell is by the mutuall consent of many faithfull Ministers the more confirmed, as is the history of Christ penned by foure severall witnessies, all agreeing in substance though varying in order, in phrase, and in brevity or prolixity. Secondly, That many more are instructed in the Principles of Religion than otherwise would be : for some desire one mans booke, that would not anothers ; yea more Bookes are vented, because they come from severall authors, than would be, if they came from one. In hope that these briefe rudiments will turne to the prejudice of none, but to the edification of some, I commend them to the Chrurch of God, and my selfe to the prayers thereof.

WILL. GOUGE.

A short Prayer before the reading or bearing of the holy Scriptures expounded, or learning of the Principles of Christian RELIGION.

O Father of light, who hast beene pleased to purchase unto us poore miserable sinners, who by nature sit in darknes and in the shadow of death, the light of thy word, to direct us thorow the darknes of this world, unto the light of glory, we beseech thee to pardon all our finnes, and to open the blind eyes of our understanding, that wee may rightly conceive thy Word, and withall to give us grace rightly to apply it unto our owne hearts, and to all holy obedience thereunto, through Jesus Christ our Lord and onely Saviour, Amen.



A BRIEF METHOD of Carechiving, wherein are handled the fundamentall Prin- ciples of Christian Religion.

Q What is every one bound to know?

A. ^a God, and ^b himselfe. ^a Jer. 38. 34^a

Q Where is this knowledge to be had? ^b Job 4. 26.

A. ^c In the holy Scriptures, con- ^c 2 Cor 1. 35
tained in the Old and new Testa- ^c 2 Tim. 3. 15,
ment. ^c 16, 17.

Q. Who is the Authour of those Scrip-
tures?

A. ^d The Holy Spirit of God. ^d 1 Pet. 1. 11,
who inspired holy men to write the. ^e John 1. 24
^f Exod. 3. 14^e

Q. What is ^g O D? ^g 1 Tim. 6. 16

A. A ^h Spirit of ^h infinite perfe- ^h 1 Joh. 1. 5.
ction.

Q. How many Gods are there?

A. ⁱ Only one: but distinct ⁱ 1 Cor. 8. 4,
ed into three Persons, ^j the Father, ^j Mat. 28. 19.
the Sonne, and the holy Ghost.

Q. How is God further made knowne
unto us?

A. By his ^k properties, and by his ^k Exod. 34. 5
^k workes. ^k 2. 19. 1.
Rom. 1. 10^k

Q. What are the properties of God?

A. No other than the very Es-
sence or Nature of God, but as
certaine Attributes applied to him

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to distinguish him from all creatures.

Q. What are the kindes of them?

A. Either incommunicable which are so proper to God alone, as in no respect they can be attributed to any creature: or communicable, which in some respects are attributed also to creatures.

Q. Rehearse some of the former kind?

1 Psa. 90. 2

m Jer. 23. 23,

24.

n Isa. 41. 22,

23.

o Mal. 3. 6.

p Gen. 17. 1.

q Mat. 10. 37.

A. 1. Eternity without beginning; Infinitenesse, filling all places; prescience, knowing all things before hand; ° Immutability not subject to any change; p Al-sufficiency in himselfe; 4 Omnipotence, &c.

Q. Rehearse some of the latter kind?

r Psa. 62. 11

s 1 Ioh. 1. 5

t 1 Tim. 1. 17.

u Psa. 31. 5

x Exod. 34.

6, 7.

y Psa. 1. 49

z Rom. 11. 36

a 1 Cor. 4. 7.

b Rom. 11. 33

c Rom. 12. 3.

A. r Power, s purity, t wisdom, u Truth, x Justice, y Mercy, &c.

Q. What difference is there betwixt these latter properties as they are in God, and as they are in the creatures?

A. 1. a God hath them of and from himselfe: b the creature receiveth them from God. 2. God c hath all of them infinitely without measure: d the creature hath but a portion.

Q. What are the works of God?

A. His decree, and the execution thereof.

Q. What beleeve you concerning Gods Decree in generall.

Ephes 1. 11.

A. e That he ordained all things before all times, according to his will.

Q. What beleeve you concerning Gods parti-

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particular decree of men?

A. ^f That God from all eternity ^{f Eph. 1. 4.}
elected some to be saued in Christ, ^{2 Thes. 2. 13.}
and ^g left others to be damned for ^{g Iude ver. 4.}
their sinnes.

Q. What is the principall end that God
aymed at therein?

A. ^h The Glozy of his Mercy and
his Justice.

^h Rom. 9. 23.

Q. Wherein consisteth the execution of ^{23.}
Gods Decree?

A. ⁱ In making, and ^k gouerning
all things.

ⁱ Col. 1. 16

^k Dan. 2. 22.

21.

Mat. 10. 29.

Q. How did God make all things?

A. ^l By his Word, ^m of nothing,
ⁿ in six dayes, ^o very good.

^l Psal. 14. 8, 8

^m Gen. 1. 2.

ⁿ Exo. 20. 11

Q. How did God gouerne all things?

^o Gen. 1. 31.

A. As by wise Providence ^p hee
preserueth all, ^q so he disposeth them
to his own glozy, and his childzens
good.

^p Heb. 1. 3

^q Rom. 11. 39

^r Rom. 8. 28,

Q. How may we come to the knowledge
of our selves?

A. By a due consideration of the
seuerall estates of man.

Q. Which are they?

A. 1. ^a That happy estate where
in man was made.

^a Eccl. 7. 34

2. ^b That miserable state where
into he fell.

^b Job 14. 1.

Rom. 7. 24.

3. ^c That renewed estate where
unto by grace he is called.

^c 1 Pet. 1. 3

4. ^d That glorious estate which
is

^d 1 Ioh. 3. 2.

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is in Heauen reserved for him.

Q. Do all men passe thorow all these estates?
A. No : not all : but onely the elect : the other as they fell into misery, so in misery they lye for ever.

Q. Wherein did that happinesse consist in which man was first made ?

A. In that he was made after Gods Image.

Q. In what respect is he said to be made after Gods Image ?

A. In that hee was indued with perfect knowledge, and with true holinesse and righteousness.

Q. Have we any pattern of that holinesse and righteousness ?

A. Yea, the Law of God, consisting of ten several Commandments.

Q. Which are they ?

A. Those which God himselfe uttered on Mount Sinai to the Israelites, & after wrote in two tables.

Q. Rehearse them ?

A. **I** Am the Lord thy God : Thou shalt have no other gods before me.

2. Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heaven above, nor in the earth beneath, nor in the water under the earth : Thou shalt not bow downe to them nor worship them, for I the Lord thy God am a jealous God, and visit the
sint

¶ Rom. 11.5
 ¶ Rom. 2.5

¶ Gen. 1.27.

¶ Col. 3.10.
 ¶ Eph. 4.24.

¶ Psa. 19.7,
 &c.
 ¶ Exod. 34.28

¶ Exo. 120.1,
 &c.
 ¶ Exod. 34.
 4.28.

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sins of the fathers upon the children unto the third and fourth generation of them that hate mee, and shew mercy unto thousands of them that love mee and keepe my Commandements.

3. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his name in vaine.

4. Remember that thou keepe holy the Sabbath day: six dayes shalt thou labour and do all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant, thy maid-servant, thy cattell, nor the stranger that is within thy gates: for in six dayes the Lord made heaven & earth, the sea and all that in them is, & rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.

5. Honour thy father and thy mother that thy dayes may be long in the Land, which the Lord thy God giveth thee.

6. Thou shalt doe no murther.

7. Thou shalt not commit adultery.

8. Thou shalt not steale.

9. Thou shalt not beare false witness
against

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against thy neighbour.

10. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

A. What duties doth this Law lay downe?

Mat. 22.40.

A. ° All duties whatsoever wee owe to God or man.

A. In which Commandements are our duties to God layd downe?

A. In the foure first, which were written in one Table, (four)

Q. What is the generall summe of these

Mat. 22.37.

A. P This, Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy mind.

Q. What in particular doth the first Commandement require?

A. That wee take Iehova the onely true God for our God, & prefer him before all other things whatsoever.

Q. What doth the second require?

A. That wee worship this true God aright.

Q. What the third?

A. That in all things we glorifie the Name of that true God.

Q. What the fourth?

A. That wee dedicate every se-
neth day to the hono^r of that true God.

Q. In which Commandements are our duties to man layd downe?

A. In

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A. In the six last, which were written in the other Table.

Q. What is the generall sum of those six Commandements?

A. This, *Thou shalt love thy neighbour as thy selfe.* Mat. 22. 39.

Q. How is that love manifested?

A. By yielding due respect to our neighbours, ^a Dignity, ^b Person, ^c Chastity, ^d Goods, ^e Good name, and that with an intire heart towards him. ^a 5 Commandement, ^b 6. c. 7. d 8. e. 9.

Q. VVhat then in particular is required in the fifth Commandement?

A. Reuerence to all that haue any excellency aboue vs, and obedience to all that haue authoritie ouer vs.

Q. Are not superiours bound to any duty to^r and their inferiours?

A. Yes: The Law that giveth honor to them, requirerh that they carry themselves worthy of honour towards their inferiours.

Q. VVhat is required in the sixt Commandement?

A. Mercy.

Q. VVhat in the seventh?

A. Chastity.

Q. What in the eighth?

A. Justice.

Q. VVhat in the ninth?

A. Truth.

Q. VVhat in the tenth?

A. Inward Contentednesse.

Q. Wherein

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Q. VVherein differeth the tenth Commandement from the other five of the second Table?

A. In that it requireth a pure disposition of the heart in all those things whereof he act in thought, word and deed is required in the other five.

Q. VVere these Lawes given to man in his innocency?

Rom. 2.15.

A. **Yea:** They were ingrauen in his heart.

Eccl. 7.31.

Q. Had man then ability to keepe them all?

A. **Yea:** God at first gaue man power perfectly to fulfill all.

Lev. 18.5.

Rom. 2.7

Q. VVhat was the reward of keeping them?

A. **Eternall life.**

Rom. 7.24.

Q. Doth man till remaine in this happy estate wherein he was first created?

A. **No:** he is become most miserable.

Q. How fell man into misery?

A. **By sinne.**

Rom. 5.15.

Q. VVhat is sinne?

A. **A breach of Gods Law.**

Joh. 3. 4.

Q. VVhat be the kind of sinne?

A. **Originall and Actuell.**

Psal. 51. 5.
Joh. 3. 6.

Q. VVhat is Originall sinne?

A. **That corruption of nature wherein all are conceived & bozne.**

Q. Against which Commandement is this a breach?

Rom. 7. 14.

A. **In generall against the whole Law**

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Also which is Spirituall, and reacheth vnto integrity in man: In particular against the first and last Commandements.

Q. What is the heynousnesse of that Originall corruption disce we?

A. By three things especially:

1. It is the seed of all sinne.
2. It defileth the whole man.
3. It neuer ceaseth so long as a man liueth, to prouoke him to sin.

^a Gal. 5. 19.
20, 21.

^b Gen. 65.

^c Rom. 7. 21

Q. What are the fruits of it?

A. The fruit of Originall sin in euill thoughts, words and deeds.

^e Mat. 15. 19.

Q. How many waies is sin committed?

^f Rom. 3. 13.

^g Gal. 5. 19.

A. Three waies.

1. By omitting the good wee should doe.

^b Mat. 25. 42.

2. By committing the euill wee should not doe.

^d Rom. 11. 3.

3. By an euill performance of that which is good.

^e Esa. 66. 3.

Q. What is the punishment due to sin?

A. The curse of God: in which consisteth all misery in this life, and death eternall torment in hel.

^f Deu. 27. 26.

^g Deut. 28.

15, 17, &c.

^h Rom. 8. 12.

Q. Is any man able to free himselfe out of this misery?

ⁱ Mat. 25. 46.

A. No: for by nature we are all dead in sin: and so no more able to helpe our selues than dead men.

^j Eph. 2. 1.

Q. Is there any man to deliver us?

A. Yes: God himselfe hath giuen
men

^k Joh. 3. 16.

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uen to vs a Saviour.

Q. VWho is that?

¹Luk. 1. 15.

A. ^r Jesus Christ, both God and man in one person.

Q. VWas it not necessary that our Saviour should be both God and man?

¹Tim. 2. 5.
²Cor. 5. 18.

A. Yea: For ^r hee was to make reconciliation betwixt God & man.

Q. VWhy in particular was it necessary that he should be man?

¹Heb. 2. 9.

A. 1. ^r That hee might suffer: which God could not doe.

²1 Cor. 15. 21.

2. ^u That by the same nature which had sinned, satisfaction for sinne might be made.

Q. VWhy in particular was it necessary that he should be God?

²Rom. 1. 4.
Acts 2. 24.

A. 1. ^x That he might be supposed with an infinite power to beare that infinite burthen for sin which was layd on him as a surety for sinners.

²Heb. 9. 11, 23.

Acts 30. 18.

2. ^a That this satisfaction might be of sufficient value to turne away Gods wrath, and procure his fauour to those for whom he suffered.

Q. VWhat offices did Christ take upon him to worke out our salvation?

¹Deut. 18. 18
²Isa. 9. 6.
³Psal. 110.

A. He became a ^b Prophet, ^c Prince and ^d Priest.

4.

¹Joh. 1. 18.

Q. VWhy a Prophet?

A. Both ^e outwardly to reueale his Fathers will, and ^f inwardly to write

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Write his Law in our hearts.

Q. How doth Christ inwardly reveale his Fathers will ?

A. ⁸ In the dayes of his flesh with ^{8 Heb. 1. 2} his owne mouth he declared it : and ^{Eph. 4. 11} after his ascension, he gaue Mini-
sters to declare the same.

Q. How doth hee inwardly write Gods Law in our hearts ?

A. ¹ By his Holy Spirit , which ^{12 Cor. 3. 3} worketh in and by the holy ordina-
ces of God.

Q. VVhy is Christ a Prince ?

A. Both ^{k Eph. 4. 12} to gather together his ^{& 3. 6.} Church into one Body, and to pro-
vide for it all things needfull , ^{Mar. 23. 37} and ^{Psal. 2. 9.} also to destroy all the enemies therof. ^{1 Cor. 15. 25}

Q. VVhy a Priest ?

A. Both to make full satisfaction, ^{Rom. 8. 14} and also continuall intercession for
vs.

Q. VVhat did Christ to make that sa-
tisfaction ?

A. ¹ Hee subiected himselfe to that ^{Gal. 4. 4.} Law whereunto we were bound , ^{Mat. 3. 15.}
and perfectly fulfilled it.

² Hee underwent the curse of the ^{Pla. 53. 3, 10.} Law which we had deserued, and
endured it to the full.

Q. How appeareth it that he became
a curse for us ?

A. By the kinde of death where-
unto he subiected himselfe, the death ^{Gal. 3. 13.}
of the Crosse. ^{Phil. 2. 8.}

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Q. How did he manifest his victory over death?

Rom. 1. 4.

Ioh. 2. 61 21

A. By raising himselfe the third day out of the graue where hee was buried.

Q. Where doth Christ make intercession for us?

Heb. 24.

Heb. 1. 3

A. In Heauen, whether he ascended, and where he sitteth at the right hand of God the Father Almighty.

Q. In what respect is he said to sit at Gods right hand?

Eph. 1. 21.

A. In regard of his high advancement next vnto God, and far aboue all creatures.

Q. How are those things which Christ did, and suffered in his owne person, made available for us?

Ephes. 1. 37.

Col. 2. 12.

A. By the power and vertue of faith.

Q. What is faith?

Rom. 1. 16.

Ioh. 1. 12.

A. A beleefe of the Gospel, whereby Christ Iesus, and all his benefits offered therein are receiued.

Q. What are the benefits which by faith we receive from Christ?

1 Cor 3. 22.

Iohn 6. 47.

A. A right both to the things of this world and also to the Kingdome of Heauen.

Q. Have not many unbelievers a right to such goods of this world as they doe possesse?

Tit. 1. 15.

A. They haue a right of Justice before men, but they haue not the right of Faith in Christ.

Q. How

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Q. How are we fitted to the kingdome of heaven?

A. By the gifts of Justification and Sanctification. 1 Cor. 6. 9. 11.

Q. VVherein consisteth our justification?

A. In the full remission of all our sins, and in the imputation of Christ his righteousness unto vs. Rom. 4. 6, 7. Rom. 5. 19.

Q. VVherin consisteth our sanctification?

A. In enlightning our minds, and in refozming all our other parts. Ephes. 4. 23. 24. Col. 1. 9.

Q. VVhat is the illuminatiō of the minde?

A. A saving knowledge of the mysteries of godlinesse.

Q. VVhat is the reformation of the other parts?

A. Such a change of the heart as causeth a new life. This is commonly called Repentance. Mat 3. 2. 8. & 12. 33, 35.

Q. VVhence ariseth Repentance?

A. From a sense of sin, and sorrow for sin, & from faith in ĩ pardō of sin. Acts 2. 37. 2 Cor. 7. 10.

Q. VVhich are the parts of repentance?

A. 1. Mortification, which is a ceasing to sinne. Acts 15. 9. Luk 3. 3. Rom. 6. 6.

2. Iustification, which is a living in true holinesse and righteousness. Rom. 6. 13. Ephes. 4. 24.

Q. VVhat meanes hath God sanctified to breed and increase these graces in us?

A. 1. The ministry of his Word. Ephes. 1. 13.

2. The administration of his Sacraments. Acts 2. 38.

Q. How is the ministry of the word made profitable?

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Heb. 2. 1.

Heb. 4. 2.

Eph. 1. 13

A. By giuing diligent heed there to, & by mixing Faith with hearing.

Q. VVhen is faith mixed with hearing?

A. When the Word as a truth is beleued, and withall applied as a truth which concerneth our selues in particular.

Q. VVhat is a Sacrament?

Rom. 4. 11.

Ads 2. 38.

A. A diuine ordinance wherein by outward signes and rites, the promises of the Gospell are sealed vpon vs, and our faith and Repentance is testified.

Q. Of what use are outward signes and rites?

A. To helpe our vnderstanding.

Q. How doe they helpe our vnderstanding?

A. By comparing the outward signes with things signified thereby, and the sacramentall rites with their spiritual mysteries.

Q. VVhy are Sacraments added to the Word?

A. As Seales vnto a Couenant to strengthen our Faith the more.

Mat. 28. 19,

Mat. 26. 26

&c.

Q. How many Sacraments are there?

A. Two: Baptisme, and the Lords Supper.

Q. VVhat is Baptisme?

Tit. 3. 5.

Mat. 28. 19.

A. A Sacrament of Regeneration wherein by the outward washing of the body with water in the Name of the Father, the Sonne, and the holy Ghost.

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Baptism, the inward cleansing of our
soules by the blood of Christ is repre- Ephes. 5. 2.
sented and sealed by vnto vs.

Q. VWho are to be baptized?

A. They who in charity may bee Gen. 17. 7, 10
thought to be in the Couenant.

Q. Who are they?

A. Both all that professeth themselues Acts 10. 47.
to be of the Christian Faith and also 1 Cor. 7. 14
their Children.

Q. What ground have wee to judge the
children of Christians to bee in the Cove-
nant?

A. The extent of Gods promise Gen. 17. 7.
which reacheth euen to them. Acts 2. 39.

Q. How oft may one be baptized?

A. Onely once: for once onely we Ephes. 4. 5
are bozne againe and engrafted into Joh. 13. 10.
Christ.

Q. VWhat duties doth Baptisme set forth
unto us?

A. 1. A dying to sinne.

2. A rising by to newnesse of life.

Q. How long lasteth the force and ef- Rom. 6. 3-4
ficacie of Baptisme? Rom. 6. 3, &c

A. So long as a man liues: for so
long as Gods Couenant abideth,
the seale thereof is of force.

Q. VWhat is the Lords Supper?

A. A Sacrament of our spirituall
nourishment, wherein by receiuing of
bread & wine according to Christs Mat. 26. 26,
institution, our communion with &c.
Christ is represented and sealed by 1 Cor. 10. 16
vnto vs.

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Q. VVhy is this Sacrament added to baptisme?

John 13. 10.

A. To shew that they who are bozne againe, have further nēde of Spirituall nourishment.

Q. VVhy are two signes, Bread & VVine used in this Sacrament?

Joh. 6. 35.

A. Because both these are needfull for our bodily nourishment: so as hereby is shewed, that Chzist is ful and sufficient nourishment to our soules.

Q. How doth that bread and wine which is used in the Lords Supper, differ from that which we use at our ordinary tables?

1 Cor. 10. 16.

A. Not in substance: but onely in the holy vse of them.

Q. VVhat doth Bread and VVine set forth unto us.

Mat. 26. 26.

A. The Body and Bloud of Chzist.

Q. Why is such expresse mention made of the body and of the bloud of Chzist?

Heb. 10. 10

Heb. 9. 22.

A. To shew that Chzist not onely made man, but also made a sacrifice for sin is given vnto vs.

Q. Which are the sacramentall rites of the Lords Supper?

A. They are such as are done partly by the Minister, and partly by the people.

Q. In whose roome standeth the Minister?

1 Cor. 5. 20.

A. Even in the roome of God himselfe.

Q. What

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Q. What are the sacramentall rites on his part?

A. First to blesse the Bread and wine, then to giue the Bread broken & the wine powred out to the people. 2 Cor. 11. 23, 24, 25.

Q. To what end doth the Minister blesse the bread and wine?

A. To consecrate & to set apart them by those creatures to that spirituall use. 1 Cor. 10. 16.

Q. What Mytery is implyed thereby?

A. Gods setting of his Sonne apart for our Redemption. Heb. 2. 10.

Q. What doth the breaking of the bread and powring out of the Wine set forth unto us?

A. The sufferings of Christ, euen to the shedding out of his Blood. 1 Cor. 11. 26.

Q. What mysteiv doth the Ministers giving of the Bread and Wine to the people set forth?

A. Gods giuing of his son vnto them.

Q. In whose roome stand the people? Mat 26. 26, &c.

A. Euery one in his owne.

Q. What are the sacramentall rites on the peoples part?

A. Their taking of bread & wine, and eating, and drinking the same.

Q. What mystery doth their taking of the Bread and Wine, and eating and drinking the same set forth?

A. Their applying of Christs Body & Blood vnto themselves by faith. Iohn 6. 35.

Q. Who may partake of this Sacrament.

A 4

A. They

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Exod. 12. 48

A. They who being baptized are in some measure fit and worthy.

Q Who are accounted fit?

1 Cor. 11. 28

A. They who are able to examine themselves, and to giue an account of their faith.

Q Of what must a man examine himselfe?

A. Of foure things especially :

First of his knowledge.

Second, Of his faith.

Third, Of his Repentance.

Fourth, Of his Loue.

Ecd. 5. 1.

2 Cor. 13. 5

Luke 13. 5.

Mat. 5. 23, 24

Q What knowledge is it that maketh us fit for the Lords Table?

A. In general, knowledge of al the fundamentall Principles of Religion. In particular, knowledge of the Doctrine of that Sacrament.

Q why is this knowledge necessary?

Cor. 11. 28

A. Because without it we cannot discern the Lords body: which if we doe not, we eate and drinke iudgement to our selues.

Q Why is faith necessary?

John 6. 53.

A. Because Faith is the hand, mouth, and stomacke of the soule, whereby the Body and Blood of Christ is eate and drunke.

Q. Doe not all that receive that Bread and Wine, receive withall the Body and Blood of Christ?

John. 5. 10.

A. No verily: No vnbelieuer receiveth Christ.

Q. Why

A Catechisme.

Q. why is repentance necessary?

A. Because we come to receiue **Isa. 1. 11, &c.**
Christ a sacrifice for sin. But to offer
to receiue a sacrifice for sin, without
turning from sin, is to count the blood **Heb. 10. 29**
of the **Couenant** an vnholly thing.

Q. what love is it that is required of those
who come to the Lords Table?

A. Both **Loue of God**, and loue
of our brethren.

Q. why love of God?

A. Because the greatest euidence
that euer was giuen of **Gods Loue**
is there set before vs.

Q. why love of our brethren?

A. Because by partaking of one **2 Cor. 10. 17**
bread, we all shew our selues to bee
one **Body**.

Q. who are to be accounted worthy to
come to the Lords Table?

A. They who being fitted (as be-
fore is noted) are of good report, and
not noted of scandalous crimes.

Q. what is on our parts especially to bee
done, to obtaine and continue Gods blessing
on his Ordinances?

A. We must pray alwayes.

1 The. 5. 17.

Q. what is Prayer?

Psa. 142. 2.

A. A right opening of the desires
of the heart.

Q. when doe men open their desire
aright?

A. When ^a they direct it to God, ^b **2 Psa. 38. 9.**
thorow the mediation of **Christ** in ^c **Ioh. 16. 23.**
Truth ^d **Psa. 62. 8.**

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Truth & faith, holinesse and loue;

Q. what are the parts of Prayer?

1 The. 5. 17.
18.

A. 1. **P**etition, whereby we craue
such things as we want.

2. **P**raise, whereby wee giue
thanks for such things as we haue.

Mat. 6. 9, 10.
&c.

Q. What things are we to aske?

A. **A**ll things that tend to Gods
glory or our owne good, whether tem-
porall or spirituall.

Q. For what things must we be thank-
full?

Eph. 5. 20.

Col. 1. 3, 6.

Isa. 38. 9.

Ibid.

Ps. 103. 3.

&c.

1 Tim. 1. 12.

1 Tim. 2. 1.

Heb. 11. 13

Mat. 6. 9.

&c.

A. **F**or all things, whether they
be publike or priuate, concerning i
body or soule, our selues or others
either receiued or promised.

Q. Have we any forme of Prayer pre-
scribed to us?

A. **Y**ea: a most perfect forme o
prescribed by Christ himseke.

Q. Rehearse that forme?

A. **O**ur Father which art in hea-
ven. 1 Hallowed be thy name.

2 Thy Kingdome come.

3 Thy will be done in earth, as it is
in Heaven.

4 Give us this day our daily bread.

4 And forgive us our trespasses, as
we forgive them that trespass against us.

6 And lead us not into temptation:
but deliver us from euill: for thine is
the Kingdome, the power and the glorie
for

A Catechisme.

for ever and ever, Amen.

Q. what are wee to consider in this Prayer?

A. **The substance of it, and the circumstances both going before, and following after it.**

Q. What is the circumstance going before it?

A. **The pzeface in these words,**
Our Father which art in Heaven.

Q. why is this Preface prefixed before the Prayer?

A. **To shew that we must not rashly, but with due pzeperation go to prayer.** Eccel. 5. 2.

Q. what is it that is here set downe to prepare us to Prayer?

A. **A description of God by his goodnesse and greatnesse.**

Q. In what words is his goodnesse noted?

A. **In these, *Our Father.***

Q. what doth the consideration of Gods fatherly goodnesse teach us?

A. **To come with boldnesse and confidence vnto God.** Heb. 10. 19.

Q. In what words is his greatnesse noted?

A. **In these, *which art in heaven.***

Q. what doth the consideration of Gods greatnesse teach us?

A. **To come before God with all reuerence.** Psal. 95. 3, 6.

Q. How may the substance of the Lords Prayer be divided?

A. **Into**

A Catechisme.

A. Into Petition and Praise.

Q. How many Petitions are there?

A. Six: whereof three concerne the glory of God, and three our owne good.

Q. Which three concerne Gods glory?

A. The three first, to shew that we ought to preferre Gods glory before our owne good.

Q. Which is the first Petition?

A. *Hallowed be thy Name.*

Q. What is here desired?

A. That God in all things, at all times, by vs, and all other creatures, may bee honoured.

Q. Which is the second petition?

A. *Thy Kingdome come.*

Q. What is here desired?

A. That Gods Church may here increase and prosper till it bee perfected in Heaven.

Q. Which is the third Petition?

A. *Thy will be done in earth, as it is in Heaven.*

Q. What is here desired?

A. That the Saints while they live on earth may endeavour to yeld such obedience to God as the Saints and Angels in Heaven doe.

Q. Which is the fourth Petition?

A. *Give us this day our daily bread.*

Q. What is here desired?

A. That God would bestow vpon vs all needfull temporall blessings.

Q. Which

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Q. which is the fifth Petition ?

A. *Forgive vs our trespasses as we forgive them that trespass against us.*

Q. what is here desired ?

A. That we might be fully iustified before God.

Q. why is this clause (*As we forgive them that trespass against us*) added ?

A. Partly to moue vs to forgive the wrongs which are offered to vs, and partly to gaine assurance of Gods forgiving vs our sins.

Q. How is it a motive ?

A. In that it sheweth that God Mat. 6: 14, 15 will not forgive vs, except we forgive our neighbour.

Q. How is it an assurance ?

A. In that our forgiving of our Brother is a fruit comming from Gods forgiving of vs.

Q. which is the sixth Petition ?

A. *Lead us not into temptation, but deliver us from evill.*

Q. what is here desired ?

A. Power against sin for the time to come.

Q. why is this clause (*but deliver us from evill*) added ?

A. To shew there is hope of recovery, though we be overtaken with temptation.

Q. Why is the plurall number used in all the petitions which we make for our selves : *vs, Give us, forgive us, deliver us?*

A. To

A Catechisme.

A. To shew that in our Prayer we must be mindful of our brethren and be ready to aske for them all those things which we aske for our selues.

Q. In which words is the forme of praise set downe?

A. In these, *For thine is the Kingdome, the power & the glory, for ever and ever, Amen.*

Q. What then is praise?

A. To acknowledge that to bee Gods, which is indeed his, and that to bee done by him, which is indeed done by him.

Q. Why is this forme of praise added as a reason to the Petition?

A. To shew that our praising of God is a great motiue to enforce our petition to God.

Q. What particular reason doth the acknowledgement of Gods Kingdome import?

A. His willingnesse to heare.

Q. What is the acknowledgement of his power?

A. His ablenesse to helpe.

Q. What the acknowledgement of his Glory?

A. The end of his hearing & helping

Q. Why is this clause added?

A. To shew the immutability and perpetuity of the things which appertain to God.

Q. What is the circumstance following this forme of Prayer?

A. Amen.

A Catechisme.

A. A confirmation of all, in this Word, *Amen*.

Q. Why is it added?

A. To shew that we must not abruptly breake off prayer, but well weigh what wee have mentioned in Prayer.

Q. What doth this word (*Amen*) import?

A. 1. ^a An assent to all that hath been before mentioned. ^a Deut. 27. 15 &c.

2. ^b An earnest desire thereof. ^b Jer. 28. 6. ^c 1 Cor. 14. 16.

3. ^c Faith in obtaining our desire.

Q. What is the estate of the faithfull after death?

Their bodies sleepe, expecting the resurrection to life, and their soules goe immediately to Heauen, where at the last Judgement their bodies shal be united to their soules, and both enjoy everlasting happines. ^a 1 The. 4. 14 ^b Luke 16. 22. & 23. 43 ^c 1 The. 4. 16, 17

Q. Can that glorious estate, which is in Heaven reserved for the Saints, bee expressed?

² Cor. 12. 4

A. Not possibly: When Saint Paul had but a glimpse thereof he wed vnto him he heard unutterable words which it is not possible for a man to utter.

Q. What is the estate of the wicked after death?

A. ^d Their bodies are held with the chaines of Death against the great Day of Judgement, and their soules passe ^d Psal. 49. 14 ^e Luk. 16. 23

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Luk. 18. 23.

/ Ioh. 5. 29

Mat. 13. 41

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pasſe immediately into Hell tormēt
and at the generall reſurrection
their bodies and ſoules ſhal be ioyned
together againe and both caſt into
Hel torments, which is eaſeleſſe and
endleſſe.



**A briefe Abstract for the helpe
of the yonger and ignoranter sort.**

Q. V V Hat are we most bound to know?
A. 1. **God.**

2. **Our selues.**

Q. Where is this knowledge to be had?

A. **In Gods Word.**

Q. By what is God made knowne?

A. 1. **By his Nature.**

2. **By his Persons.**

3. **By his Properties.**

4. **By his Workes.**

Q. I. What is God?

A. **A Spirit of infinite perfection.**

Q. How many Gods are there?

A. **One onely.**

Q. II. Into how many Persons is this one
God distinguished?

A. **Into Thre.**

1. **The Father.**

2. **The Sonne.**

3. **The holy Ghost.**

Q. III. What are Gods properties?

A. **Excellencies attributed to God
make vs the better conceiue him.**

Q. Reckon up some of them?

A. **Eternity, Omnipotency, Im-
mutability, Purity, Wisdome, Ju-
stice, Mercy, &c.** (us?)

Q. How is God further made knowne unto

A. **By his Workes.**

C

IV. Q.

A Brieft abstract for

IV. Q. What are the Works of God ?

A. 1. **Creation.**

2. **Providence.**

Q. How did God create things ?

A. **By his Word, of nothing, in six dayes, very good.**

Q. Wherin is Gods providence manifested ?

A. 1. **In preserving things.**

2. **In governing them.**

Q. What was mans first estate wherein God made him ?

A. **Most holy and happy.**

Q. What is now his naturall estate ?

A. **Most miserable.**

Q. How did man become miserable ?

A. **By sinne.**

Q. What is sinne ?

A. **A breach of Gods Law.**

Q. What are the kinds of sinne ?

A. 1. **Originall: which is the corruption of nature.**

2. **Actual: which is the fruit of that corruption.**

Q. What are those fruits ?

A. **Evill thoughts, words & deeds.**

Q. How are they manifested ?

A. 1. **By omitting good.**

2. **By committing evill.**

3. **By doing good evilly.**

Q. What hath sin pulled on man ?

A. **All sorts of miseries with death and damnation.**

Q. Can any man free himselfe from this miserable estate ?

A. **No.**

the younger sort?

A. No.

(from it?)

Q. Is there then no hope of being freed?

A. Yes.

Q. By whom?

A. By Jesus Christ alone.

Q. What is he?

A. God and man in one person.

Q. What offices hath Christ undertaken for us?

A. 1. A Prophet to reveale his
Fathers will to vs.

2. A King to gouerne vs.

3. A Priest to make satisfaction
and intercess on for vs.

Q. What further did Christ for our re-
demption?

A. 1. Hee fulfilled the righteous-
nesse of the Law.

2. He endured the curse of the Law.

Q. How appears it that he was made a
curse?

A. By his death on the Crosse.

Q. Did Christ free himselfe herefrom?

A. Yea: For the third day he rose
again from the dead.

(ction?)

Q. Whither went he after his resurre-

A. He ascended into heauen, and
there hee sitteth at the right hand of
God.

Q. How are men made partakers of the
benefit of those things which Christ did
and suffered?

A. By Faith.

(Christ?)

Q. What benefit do h faith receive from

A. 1. A right to the things of this

world.

C 2

2. All

A Briebe abstract for

2. Justification from our sins.
3. Sanctification of soule & body.
4. Eternall salvation.

Q. How is true faith manifested?

A. By Repentance.

Q. Which are the parts of Repentance?

- A. 1. Dying to sinne,
2. Living in righteousness.

Q. How is faith wrought?

A. By the Word.

Q. How is it strengthened?

A. By the Sacraments.

Q. What are the parts of a Sacrament?

- A. 1. A visible signe.
2. Invisible grace

Q. Why are these ioyned together?

A. By the visible signe the invisible grace is sealed up to us.

Q. How many Sacraments are there?

A. Two: Baptisme and the Lords Supper.

Q. What is the speciall use of Baptisme?

A. To ingresse us into Christ.

Q. What is the outward signe thereof?

A. Water.

Q. What doth it set out?

A. Christs blood.

Q. What doth the sprinkling of water in Baptisme set out?

A. The renewing of our nature.

Q. What is the speciall use of the Lords Supper?

A. To make us grow in grace.

Q. What are the outward signes thereof?

A. Bread

the younger sort.

A. Bread and Wine.

Q. What doth the Bread set out?

A. Christs Body.

Q. What doth the Wine set out?

A. Christs blood.

Q. Why is Christs Body set out by Bread?

**A. To shew that hee is spirituall
food.**

Q. Why is his Bloud set out by Wine?

**A. To shew that he is spirituall
refreshing.**

Q. What makes Gods ordinances effectuall?

**A. The inward operation of Gods
spirit.**

**Q. What must we doe to obtaine all need-
full blessings?**

A. Pray to God.

**Q. What must we returne for blessings re-
ceived?**

A. Praise to God.

**Q. What becomes of mens bodies after
death?**

A. They shall be raised from death.

Q. What becomes of their soules?

A. They neuer dye.

Q. Shall the future estate of all be alike?

A. No.

Q. Where shall the faithfull be?

A. For ever in Heauenly glory.

Q. Where the wicked?

A. For ever in hell torments.



A Prayer drawne out of all the Principles contained in this Catechisme.

Blessed be thy Name, O heavenly Father, who hast beene pleased to vouchsafe vnto vs the bright light of thy word, whereby we attaine to the knowledge of thee, and of our selues: By which are we taught that thou art the onely true God, alone in Essence, but distinguished into three Persons: Father, Sonne, and holy Spirit: which mysterie neuer was, nor can be applied to any false god. Thou art of infinite perfection. eternal without beginning filling all places, knowing all things, searching the hearts, and trying the reynes of men. all sufficient in thy selfe, almighty, able to doe what thou wilt, not subiect to any change, a God most pure, wise, iust. faithful and mercifull: who from all eternitie hast ordained all things according to thine owne will: and in the beginning of time, didst of nothing by thy word make all things very good, and such since by thy wise providence hast vnto this day and disposed them to thine owne glory, and the childrens good. Grant, that by this knowledge of thee, we may learne to esteeme and respect thee as the onely true God: whi h we are bound vnto because we are thy creatures, the worke of thine hands, whom thou didst at first make in a most happy estate, each after thine owne Image, in perfect knowledge and true holines and righteousness, engraving in mans heart thy whole law: that perfect platforme of holines & right conscience and giving him power perfectly to fulfill the same. But yet had man no considering, as he ought to haue done to him. transgressed the charge that thou gapest him, and by sinne hath

A Prayer, &c.

him, he is altogether drenched in sin, and polluted
herewith. All mankind is now conceived and
borne in sinne. From that originall corruption
many bitter fruits in euill thoughts, words, and
deeds daily do proceed. Yea, of so peruerse a dis-
position we are, as we omit the good we should
doe, and commit the euill we should not doe, and
scarcely fully performe all the good things that we
take in hand, whereby we haue pulled vpon our
selues thy curse, which causeth all miseries in
this life, and in the end death and eternall tor-
ment in hell: from which misery we are no way
able to helpe our selues being dead in sin, vassals
of Satan, and in the most woefull plight that
possibly can be. But thy endlesse mercy hath af-
forded vnto vs a Saviour to deliuer vs out of this
endlesse misery, euen thine owne Sonne Iesus
Christ, who being true God, was made flesh,
and by the vniou of his two natures in one per-
son, became a sufficient Saviour: for he being
true man, was subiect to death, so as by the same
nature which had sinned, was a satisfaction
made for sin: and being God, he supported his
man-hood with infinite power to beare that in-
finite burthen, which was laid on him as a surety
for vs sinners, and his satisfaction was of infi-
nite value to turne away thy wrath, and to pro-
cure thy fauour: yea, for our greater good, he be-
came our Prophet to reueale thy will vnto vs,
and to write it in our hearts: our king to pro-
tect and prouide for vs, and to destroy all our ene-
mies: and our Priest to make satisfaction and
intercession for vs: which intercession after that
he rose from death, and ascended into heauen, he
continueth to make at thy right hand. All these
things wee steadfastly beleeue: and in this faith
approach to the throne of thy grace, humbly and

A Prayer, &c.

and to sanctifie vs throughout, that our minde
may be enlightned with a saving knowledge of
the mysteries of godlines, and that also true re-
pentance may be wrought in vs: for which pur-
pose, we beseech thee to giue vs a sight and sense
of our spirituall misery, and godly sorrow for the
same: but withall, worke in vs faith in the par-
don of sinne, that thus wee may daily mortifie
our corruptions, and liue in true holinesse and
righteousnesse. For the working and encreasing
of these and all other needfull graces in vs it hath
pleased thee to sanctifie the ministry of thy Word
and administration of thy Sacraments: Now
therefore holy father, we beseech thee to continue
vs among these thy holy Ordinances, and to giue
vs grace to make a right vse of the same: Grant
that wee giuing diligent heed to thy Word, may
mix faith with our hearing, by beleeuing it as
truth, & applying it as a truth, which concernes
our selues in particular. And for the strengthen-
ing of our faith & renewing of our repentance:
grant that we oft call to mind the couenant sea-
led to vs by baptism in our infancy and the pro-
mise there made to thee on our parts: and withall
take such occasions as are offered vnto vs of par-
taking of the Body & Blood of Iesus Christ at
the Table of the Lord, comming preparedly there-
unto by examining of our selues, and that espe-
cially about our knowledge, faith, repentance &
loue. Now prayer be being a farther meanes to
obtaine thy blessings on these thine Ordinances,
on euery good thing that we take in hand, giue
vnto vs, we beseech thee, the spirit of supplica-
on: assist and direct vs therein by thy spirit, that
we may present forth our soules befoze thee after
a right manner, thorow the mediation of Christ,
in truth faith holinesse and love, & in all things
glorie thee vnto the Father.

Prayer for the Morning.

for others, whether receiued or promised, as now
from our hearts we doe. Finally, we beseech thee,
O Lord our god, of thy free grace to grant, that
when our soules and bodies doe depart one from
the other, our soules may be taken to glory in
heauen, and our bodies quietly sleepe till the day of
resurrection, and then the body being raised from
death, both body and soule may againe be united,
and enjoy euerlasting happines, and that for Je-
sus Christ his sake, in whose name we beg these
and all other needfull blessings, euen in that per-
fect platfome of prayer which hee himselfe hath
prescribed vnto vs, saying, Our Father, &c :

A Morning prayer for a Family.

O Eternal God, Father of our Lord and Sa-
uour Jesus Christ, and in him our most
loving & gracious Father, we thy poore seruants
acknowledge that from thee we first receiued our
being, and every good thing we enjoy, and that
by thee the same is continued and preserved vnto
vs: by thy good providence, is this day renewed
vnto vs, and we kept safe vnto it: wherefore,
desirous to performe our duty vnto thee, and to
receiue a blessing from thee (without which we
cannot prosper in any thing that wee take in,
hand) wee doe here humble our selues before the
glorious Throne of thy grace; to offer vp vnto
thee our morning sacrifice of prayer and thank-
sgiving, We know that our sinnes haue made vs en-
emies in thy sight, vnworthy of all thy blessings,
and liable to all the iudgments denounced in thy
word: they are for number innumerable, for we
haue committed more sinnes, than we haue liued
moments: all our thoughts, words, and actions
haue been sinfull, euen the best things which we

A Prayer for the Evening.

ner of performing them : every sinne is in the nature of it infinitely heynous, because it is committed against thee, a God of infinite Majesty : but our sins are so much the more heynous, because they haue beene committed against our knowledge and conscience, yea and against those manifold meanes, which thou in mercy hast afforded to keepe vs from sin : wee haue long enjoyed the ministry of thy Word, but haue little profited thereby : thou hast accompanied the same with many sweet blessings, all which wee haue abused : like a carefull Father thou hast tenderly corrected vs ; yet wee haue not been better : ed thereby, but carried our selues stubbornly against thee. We are very prone to yeeld to all the corrupt suggestions of our flesh, and to the euill temptations of the Diuell : and wee are so much delighted with the wicked customs and fashions of this world, but exceeding dull and vntoward wee are to all holy exercises, and to every good thing. When wee enter into examination of our spirituall estate, wee can find in our selues nothing but matter of horroz, and of despaire : wee doe therfore as wee haue iust cause, vtterly deny our selues, and renounce all confidence in our selues, wee flye to thy Mercy-seat for mercy and pardon, and that in the Name of thy deare Sonne Christ Iesus, who came to saue sinners, and who by the sacrifice of himselfe hath made a perfect satisfaction vnto thine infinite Justice for all our finnes. Enter not therfore into Iudgement with thy seruants (O Lord) but accept of that al sufficient sacrifice of Christ for vs : and be pleased, wee most humbly beseech thee, to remoue the guilt and punishment of all our sins, that they may neuer rise vp in Iudgement against vs, to deprive vs of thy fauour and blessing, or to pull downe thy

A Prayer for the Morning.

Intreate thee for Christs sake to subdue in vs all
our corruptions, in t they may not beare such
sway in vs as they haue done heretofore: make
vs wise and watchfull ouer our selues, that we
may auoyd as all sins so all occasions and pro-
uations, whereby we may be led into euill: and
make vs conscionable in practising all good duties
which we are bound to doe, and in vsing all good
meanes whereby wee may be kept in compasse
of our duty. O Lord, let thy good Spirit al-
wayes abide in vs, to assure vs of thy loue to
vs, and to renew vs daily more and more ac-
cording to thine owne glorie & Image. We be-
seach thee to enlighten our dark vnderstandings,
to rectifie our peruerse wills, to molleifie our hard
hearts, & quicken our dead consciences, to order
out our unruly affections, & to refoyme all our
outward parts, so as we may serue thee in true
holines and righteousness all the dayes of our life.

Make vs iust, faithfull, and true in all our ac-
tions and words: make vs pitiful and mercifull
to such as stand in need of our helpe, and that ac-
cording to their necessity and our ability: and
grant that by our humble, modest, gentle carriage
of our selues towards all men, wee may adorne
our Christian profession.

And as by thy Word thou hast warranted the
particular places wherein thou hast set vs, and
prescribed the duties which therein thou expectest
of vs, giue vs grace both to take notice of those
duties, and also conscionably to performe them,
that we may neither be idle nor ill occupied, but
diligent and faithfull in doing that worke which
thou hast appointed vnto vs.

Thus heavenly Father, wee commend our
selues, soules, and bodies to thy blessing. Blesse
vs we beseech thee in our callings, direct thou the

A Prayer for the Evening.

affordest unto our vse. And with vs we humbly beseech thee to blesse also thy whole Church, and particularly the Nation wherein we liue: continue in it the light of thy Gospel: and giue a free passage therunto: Vouchsafe vnto it all needfull prosperity: In speciall, we pray thee to blesse our Royall Soueraigne King Charles, and his gouernment, and long to preserve his life, health and raigne. Blesse we beseech thee, all our Magistrates and Ministers of thy holy Word, and succour all the afflicted members of Christ Iesus. Doe good to all our kindred, alliance, friends, acquaintance and neighbours; linke all of vs together by the bond of thy holy Spirit, who are knit by any outward bond: that thus we may haue iust cause to reioyce one in another, and to blesse thee one for another. Let thy blessings remaine on all Christian families which call vpon thy Name, and particularly vpon this our Family: grant that we may make our house to be thy Church, by performing holy worship vnto thee, that so thy gracious presence may be euer among vs; and because thy promises doe belong to vs and our Children, we pray thee to blesse our issue with all needfull blessings: worke in vs a religious care, well to traine them vp, and giue them a blessing to all the meanes that are vsed for their good education, that they being taught by vs to feare thee, may teach their children also so to doe, and thus thy feare be continued among our posterity for euer. O Lord our God, we know that the good things we want, and the dangers wherunto we are subiect, are many more than we can thinke of, yet are they all well knowne vnto thee; we doe therefore intreate thee to bestow vpon vs what good things thou shalt see to be needfull vnto vs, & to preserve vs from

A Prayer for the Evening.

our sacrifice of praise vnto thy Diuine Ma-
iesty, in the Mediation of Christ: blessing thee
from all and aboue all, for these blessings
which are proper to thine Elect: as are our
redemption by Christ, our reconciliation with thee
our adoption to be thy Children, our iustificati-
on, and sanctification, and hope of eternall life, to-
gether with all the good graces which by thy
good Spirit thou hast wrought in vs. We thank
thee also for all the meanes of our saluation, and
for all the meanes of preserving our temporall
life. In particular, wee thanke thee for the last
nights quiet rest, and for bringing vs safely to
the beginning of this day. Neither are we vn-
mindfull of thy generall blessings vpon thy whole
Church, vpon this Land and Kingdome, vpon
our house and family, and vpon all that any way
belong vnto vs. We acknowledge thee (O Lord)
to be the Author and Giuer of all things; and
accordingly wee giue the praise of all vnto thee.

Accept (we beseech thee) this our bounden du-
ty, pardon all defects and imperfections thereof,
for thy Son and our Saviour Iesus Christs
sake: In whose Name we conclude our prayers
with that perfect forme of prayer which hee hath
taught vs, saying: Our Father which, &c.

Evening Prayer for a Family.

Mercifull Father, Lord of Heauen and earth,
by thy good prouidence haue we been safely
kept this day, and all the dayes of our life hereto-
fore. Many are the blessings which thou hast
sent vnto the whole course of our life wee haue receiued
from thee. It hath pleased thee to afford vs suffi-
cient meanes for the preservation of our life,
health, and estate in this world, and also to helpe

A Prayer for the Evening.

Name for them all And now being about
to goe to our rest for this night, we commend our
liues, soules bodie, goods, and all that belong
to vs, to thy safe keeping. O Lord, accep. vs in
thy beloued Sonne, and be reconciled vnto vs
pardon wee beseech thee all the sins which this
day, or at any time heretofore we haue committed
against thee: grant that we may put off the old
man, with all the corrupt lusts thereof, and that
the nearer we approach vnto our dissolution, and
the glorious appearing of Christ vnto iudgement
the better we may be prepared thereunto. For
this end, increase (we most humbly and earnestly
pray thee) our knowledge of thy holy Will,
strengthen our faith in thy gracious promises,
establish our hope of eternall life, worke in our
hearts such a sweet sense of thy loue to vs, as
thereby we may be prouoked to loue thee againe;
and in and for thee to loue our brethren, yea even
our enemies. Give vs grace daily to renew our
repentance, and to bring forth fruits meet for re-
pentance Continue in vs a true feare of thy great
Name, which may keepe vs from sinning against
thee, and an holy zeale of thy glory, which may
stirre vs vp to honour thee. Season all other graces
with honesty, and sincerity of heart, where-
with thou (O Lord, the searcher of hearts) art
much delighte. So frame the disposition of
our minds and hearts as we may wholly resigne
our selues to thy guiding providence all remaine
contented in our seuerall places, patient vnder
all crosses. thankfull for all blessings, and con-
stant in our Christian course, till we come to re-
ceiue the Crowne of Glory, promised by thee to
all that overcome In particular, we beseech thee
to blesse vs this night, and to take vs into thy safe
protection. O our God. who neither sleepest

Graces.

from all dangers, especially keep our persons safe
from all the assaults of Satan, that he get no ad-
vantage against vs. Gine vs we pray thee, such
quiet and moderate rest, as our bodies may bee
refreshed thereby, and we the better enabled to do
that worke which thou appointest vs in our se-
uerall places. O Lord heare and grant vnto vs
all needfull good things for Christs Iesus sake:
in whose Name and words we further call vpon
thee, saying: Our Father which art, &c.

Grace before meate.

[T]enderly Father, we beseech thee to forgive vs
all our sins, to accept of vs in Iesus Christ,
to sanctifie vs to thine owne service, and to the
mutuall good one of another. Lord blesse to our
use thy good creatures: grant that we may receiue
them thankfully, and vse them soberly, to thy
glory, and our owne comfort, through Iesus
Christ our Lord, Amen.

Another before meate.

[T]rue it is, O Lord, that man liueth not by
bread only, but by euery word that proceedeth
out of the mouth of God; let such a word therefore
proceed out of thy mouth, as may turne our food
into wholesome & good nourishment: and witha-
ll, gine vs grace to spend the strength wee re-
ceiue from thy Creatures in a conscionable per-
formance of the duties of our calling, to the glori-
fication of thy Name, and our owne and others good,
for Christ Iesus sake, Amen.

Another before meate.

[T]o acknowledge O Lord that by our sins

Graces.

But we beseech thee to pardon our sins, to take that curse away, and to giue such a blessing to our food and fellowship, as thou mayest receive glory, and we refreshing thereby, through Iesus Christ our Lord, Amen.

Grace after meate.

VE giue thee humble and hearty thanks to thy most mercifull Father, for our comfortable refreshing at this time, and for our continual preservation: but especially for Christ Iesus, for thy love to vs in him, and for all the fruits thereof. Now Lord continue to blesse vs by thy whole Church, our King, Queene and Realmes: grant vs peace and truch in Christ our Lord, Amen.

Another after meate.

Blessed be thy Name, O blessed God, as for all those blessings wherewith in any kind thou hast blessed vs, so in particular for thy blessings upon those creatures wherewith we are now in our bodies refreshed: make vs so to feele the sweetnesse of thy blessings on our soules, that for them also wee may euer blesse thee in Iesus Christ, Amen.

Another after-meate.

It pleaseth thee, heavenly Father, every day to giue vnto vs many euidences of thy fatherly Providence and goodnesse, which with all humble thankfulness we acknowledge, and praise thy Name for them all, and in particular for the comfortable vse of thy creatures which we haue now receiued. Be thou ever good to vs, and make vs euer gratefull to thee in Iesus Christ, Amen.